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### III.—ON THE ANCIENT ARMENIAN VERSION OF PLATO.

The ancient Armenian Version of Plato<sup>1</sup> includes the following dialogues: Euthyphro, Apology of Sokrates, Timaeus, The Laws, Minos. The first three were printed at the Mechitarist Press in Venice, A. D. 1877, edited by A. Suqrean, who deserves all praise for the careful manner in which he gives the text of the manuscript. The Laws and Minos have just been printed for the first time, edited by Father Carekin, the learned Librarian of San Lazaro. All five dialogues are rendered by the same hand. But a single manuscript exists of this Armenian Version, not much later than the sixteenth century, but undated. Besides the Plato it contains the *Institutiones Theologicae* of Proklus in Armenian. This manuscript was carried from Ispahan in Persia to Madras, whence it was brought early in this century to Venice. There was another copy at Madras, but along with several hundred other volumes of Armenian manuscript it was lost in a shipwreck off the Cape of Good Hope on its way to Venice.

This text, so emblematical in the manner of its solitary survival of the Armenian nationality itself, is full of lacunae, left by the careful scribe who wrote it out, whether because he could not read the text he was transcribing or because that text itself showed lacunae, we do not know. These lacunae are of different sizes equivalent to one, two or more letters; sometimes the first and last letters of a word are left out, proving that the scribe never used his own conjecture to fill up the gaps. I consider that these lacunae are in themselves a proof of the antiquity of his archetype. So also is the fact of many scholia having found their way from the margin into the text. The corruptions of the original Armenian text are also frequent, proving that some of the copies through which the existing one has been derived to us were less carefully made than it. If the power of a medium to distort that which it transmits be in proportion to its depth, our existing Armenian text

<sup>1</sup> See Mr. Conybeare's note on the Ancient Armenian Version of Plato, in *Class. Rev.* IV 340.—Ed. A. J. P.

of Plato must have come to us through many copies. In the dialogue of the Euthyphro alone some fifty corruptions of the Armenian archetype are, with the help of the Greek, to be detected at a glance.

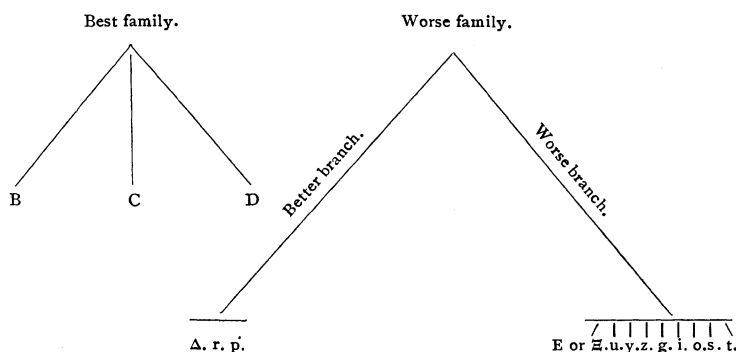
The date at which this version was made is not known, and the style gives but little clue. It is not likely to be earlier than the seventh nor later than the eleventh century. Probably it is of the latter date. Like most other Armenian versions it is a word for word translation, full of Greek idioms and constructions which must puzzle an Armenian who does not know Greek. The Greek order of words is faithfully kept, and the general effect is such that it is unintelligible to even a cultured Armenian without either the Greek original or a modern translation of the Greek. All this obviously increases, not diminishes, its value as a source of textual criticism. The following monograph seeks to use it in this sense and this alone. In making the following collation with the Greek text I have borne in mind the following canons:

1. The value of a version which is to be used as a manuscript in order to fix the ancient Greek text depends (*a*) on its antiquity; (*β*) on our being able to get at the bed-rock of the version. As regards the Armenian Plato we are sure of both. Unlike the old Armenian versions of Aristotle, which were used as school-books all through the dark ages, the version of Plato seems never to have been tampered with or corrected from Latin versions brought to the East by the Franks. The only corruptions to be discounted are due not to attempts to mend the text but to the ignorance of copyists.

2. We must not infer, because a word or passage in the Greek is omitted in the Armenian, that it was absent in the original Greek text which the translator used. But if we find the same lacuna in a representative Greek codex and there be no similar ending (*homoioteleuton*) to explain the omission, then we may be certain that it was not in the translator's Greek. Thus the passage 12 B, p. 18, ll. 25-27, ἐγὼ οἶν—ἐνθα καὶ αἰδῶς is omitted in the Armenian and also in the best manuscripts. The fact that the words ἐνθα καὶ αἰδῶς precede the passage omitted explains the omission in both cases, and does not compel us to infer that the translator had before him a text from which the passage was absent, especially as he habitually slips passages in his version wherever similar endings occur. On the other hand, in 11 B, p. 17, l. 17, αἰεὶ is omitted alike in the Armenian and in the represen-

tative Codex Δ (vide M. Schanz, Studien zur Geschichte des Platonischen Textes, p. 68). Here we are at once sure that ἀεὶ was absent from the translator's Greek text. It could not be lacking in both by a mere coincidence. Mutatis mutandis the same remark applies to changes of order. Before attaching value to them we must be certain that they are not mere devices of interpretation and also discover them in a good Greek codex.

The manuscripts of Plato, at least for the first six tetralogies of Thrasylus, fall into two well defined families, a better and a worse. Under his text of the Euthyphro Schanz gives the readings of three codices of the better class and of one of the worse. The three former, which he calls B C D, are respectively the great Clarkian MS of the Bodleian—C the Tübingen MS, D the Venice Codex 185; the representative of the worse family is the Venice Codex 184 of Bessarion, called by Schanz E. In his Studien, already referred to, Schanz published a collation of 12 MSS of the worse family, which itself falls into two sub-families, one better and one worse than the other. The codex of Bessarion, E, of which he prints the readings in his edition of the Euthyphro, represents and heads the worse sub-family. The better sub-family consists of only three MSS, which he quotes as Δ r p. The following scheme makes clear our resources for fixing the text so far as they consist of Greek MSS:



There are in the Euthyphro about 130 cases of conflict between the four codices B C D E, where it is possible to determine through the medium of the Armenian Version which reading of which codex stood in the Greek text used by the translator. These cases are presented singly in the following table. The first column

gives the reference to page and line of Schanz's edition. The second specifies with which manuscript or manuscripts the Armenian Version of the passage agrees. The third column specifies the Greek text or hand which in the passage in question the Armenian rejects. The fourth specifies the Greek text adopted by Schanz in the passage and embodied in his printed text. The fifth gives the actual reading implied by the A. T., and adds any remark which the passage calls for.

Page and Line of Schanz' Ed.	Arm. Endorses.	Arm. Rejects.	Schanz Adopts.	Reading of Arm. and Remarks.
2 A 1, 3	BCD	E	BCD	σοί γε.
2 B 1, 8	BCD	E	BCD	γὰρ without πον.
2 B 1, 8	BCEd	D	BCEd	ἐκεῖνό γε.
2 B 1, 8	BCD	Ed	BCD	οὐ without γε.
2 B 1, 15	BCD	Ec	BCD	τῶν δῆμων.
3 B 2, 25	BCD	E	BCD	Order: γὰρ με ποιητὴν εἶναι.
3 B 3, 1	BCDE	E	E	διαβάλλων or διαβαλὼν.
3 C 3, 6	BCD	E	BCD	πᾶσι without καί.
3 D 3, 22	BCE	D	BCE	σαντοῦ.
3 E 3, 24	Ebcd	BCD	Ebcd	σπουδάζονται.
3 E 3, 24	BCD	E	BCD	ῥπῃ.
3 E 3, 26	E	BCD	BCD	ἀλλ' οὐδὲν without ἰσως ἔσται.
4 B 4, 17	BCD	Ed	BCD	ἐπιτυχόντος without εἶναι.
4 B 4, 20	BCD	E	BCD	δὲ δῆ.
4 B 4, 22	BCD	E	BCD	Omits τῷ πατρὶ.
4 B 4, 25	BCD	E	BCD	δεῖν.
4 D 5, 15	CDE	B	CDE	ταῦτα.
4 E 5, 28	BCD	E	BCD	Order: εἰη, ὦ Σώκρατες.
5 A 6, 9	E	BDc <sup>1</sup>	BDc <sup>1</sup>	Omits δῆ.
5 B 6, 11	Ec <sup>1</sup> d	BD	BD	καὶ ἐμέ.
5 C 6, 21	Ec <sup>1</sup>	BD	BD	γένοιτο.
5 C 6, 25	BD	E	BD	οὕτως ὀξέως καὶ ῥαδίως, without ἀτέχνως καί.
5 C 7, 1	BD	Ec <sup>1</sup>	BD	ὁ νῦν δῆ.
5 D 7, 4	BE	D	BE	αὐτὸ.
5 D 7, 9	Ebc <sup>1</sup> d	BD	BD	καὶ τί τὸ ἀνόσιον.
6 B 8, 5	Ec <sup>1</sup>	BD	BD	οἱ γε καὶ αὐτοί.
6 B 8, 6	B	DEc <sup>1</sup>	B	ἡγεῖ.
6 B 8, 6	BCD	E	BCD	Order: οὕτως γεγενέσθαι.
6 B 8, 9	BD	Ec <sup>1</sup>	BD	οἱ πολλοί.
6 B 8, 11	BD	Ec <sup>1</sup>	BD	ἐχθρας γε.
6 B 8, 12	Ec <sup>1</sup>	BD	BD	A. T. omits τε after λέγεται.
6 C 8, 20	Eusebius	BDE	BDE	θεῶν.
6 D 9, 2	BD	Ec <sup>1</sup> d	Ec <sup>1</sup> d	ἔστιν ὅσια.
6 E 9, 8	B	D	B	ἦ.
6 E 9, 8	BD	c <sup>1</sup>	BD	οὐ μνημονεύεις.

Page and Line of Schanz' Ed.	Arm. Endorses.	Arm. Rejects.	Schanz Adopts.	Reading of Arm. and Remarks.
7 A 9, 20	BD	Ec <sup>1</sup> d	BD	ἀληθώς without ὡς.
7 B 10, 2	BD	Ec <sup>1</sup>	BD	Order: ὦ Εὐθ, καὶ δ. ἃ.
7 C 10, 13	BDc <sup>1</sup>	E	BDc <sup>1</sup>	ἐλάττονος without τοῦ.
7 C 10, 14	Ec <sup>1</sup> d	DB	D	τὸ μετρεῖν.
7 C 10, 22	ec <sup>1</sup>	BDE	ec <sup>1</sup>	εἶμεν.
7 C 10, 22	BE	D	BE	ὀργιζοίμεθα.
7 C 10, 22	BE	D	BE	οὐ δυνάμενοι.
7 D 10, 26	d	BDE	BDE	ἐχθροί γε.
7 D 11, 2	BD	Ec <sup>1</sup> d	BD	διὰ ταῦτα without αὐτὰ.
7 D 11, 2	BE	D	BE	διαφέρουντ' ἄν.
8 A 11, 18	Dc <sup>1</sup>	BE <sup>1</sup> d		ταῦτα.
8 A 11, 26	c <sup>1</sup>	BED	BED	Omits ἐστίν.
8 C 12, 15	Ebc <sup>1</sup> d	BD	Ebc <sup>1</sup> d	οὐ δεῖν.
8 D 12, 22	Ec <sup>1</sup> d	BD	Ec <sup>1</sup> d	ἐκεῖνο.
8 D 12, 22	Ec <sup>1</sup> bd	BD	Ec <sup>1</sup> bd	Retains words ὡς οὐ τὸν— ἀμφισβητοῦσι.
8 D 12, 27	BD	Ec <sup>1</sup>	BD	στασιάζονσι without τε.
8 D 12, 28	E	BD	BD	σός ἐστι.
8 D 12, 28	BD	E	BD	Order: ἀλλήλους ἀδικεῖν.
8 E 13, 1	BE	D	BE	λέγειν.
8 E 13, 8	BDc <sup>1</sup>	E	BDc <sup>1</sup>	οἱ without καὶ.
8 E 13, 8	BDE	c <sup>1</sup>	BDE	Order: φασὶν αὐτὴν.
9 B 13, 21	Ebc <sup>1</sup> d	BD.	Ebc <sup>1</sup> d	κάν.
9 C 14, 7	BD	Ebc <sup>1</sup>	BD	τοῦτον without μὲν.
9 D 14, 8	bd	Ec <sup>1</sup> d	bd	εἰ without καὶ.
9 D 14, 9	BD	Ec <sup>1</sup> d	Ec <sup>1</sup> d	τοῦτο δ.
9 D 14, 9	BDc <sup>1</sup>	E	E	ἐπανορθούμεθα.
9 E 14, 19	BD	Ec <sup>1</sup>	BD	πάντες οἱ.
9 E 14, 21	Ebc <sup>1</sup> d	BD	Ebc <sup>1</sup> d	εἰ.
9 E 14, 22	BD	E	BD	ἡμῶν τε.
9 E 14, 23	BD	E	BD	Retains οὕτω—ἐχειν.
9 E 14, 24	DE	B	DE	ἦ.
10 A 15, 5	DE	B	DE	ἦ.
10 A 15, 10	BE	D	BE	ἦ.
10 B 15, 16	DE	B	DE	ἦ.
10 B 15, 21	B	DEc <sup>1</sup>	B	ὀρώμενον without γε.
10 C 16, 2	BD	E	BD	Order: ἦ πάσχον τι ἢ. του.
10 D 16, 9	BCD			ἀλλ' ὅτι.
10 D 16, 9	F	BCD	BCD	ὑπὸ τῶν θεῶν.
10 D 16, 14	BCD	E	BCD	Omits ὦ Εὐθύφρων.
10 D 16, 16	BCD	E	BCD	διότι γε.
10 D 16, 16	E	BCD	BCD	ὑπὸ τῶν θεῶν. Here Hirschig adopts E.
10 D 16, 11-13	BDE	C	BDE	A. T. retains ἦ δι'—ἐστίν.
10 E 16, 25	CDE	B	CDE	ἦ.
10 E 16, 27	E	BCD	BCD	τῶν θεῶν.

Page and Line of Schanz' Ed.	Arm. Endorses.	Arm. Rejects.	Schanz Adopts.	Reading of Arm. and Remarks.
10 E 16, 28	Ebd	BCD	Ebd	αὐτῶ.
10 E 16, 32	Eb	BCD	Eb	τὸ ὅσιον.
11 A 17, 9	BCE	D	BCE	λέγειν.
11 A 17, 10	E	BCD	BCD	τῶν θεῶν, which Hirschig adopts.
11 B 17, 17	BCD	Ecb	Ecb	προθυμώμεθα.
11 B 17, 20	BCD	E	BCD	Order: ἔοικεν εἶναι Δ.
11 C 17, 21	E	BCD	BCD	Order: ἐγὼ αὐτὰ.
11 C 17, 26	BDE	C	BDE	ἄλλον.
11 C 17, 30	BCD	E	BCD	ἐγὼ without γε.
11 D 18, 4	E	BCD	BCD	Order: μοι τοῦτο.
11 E 18, 10	BDE	C	BDE	προσποκάμης.
12 A 18, 18	BDE	C	BDE	εἰ.
12 B 18, 25	BCD	E	E	Omits ἐγὼ οὖν—αἰδώς.
12 B 19, 1	BCD	E	BCD	Retains πολλὰ.
12 C 19, 11	E	BCD	E	δέος αἰδούς.
12 C 19, 13	B	E	B	ἔπει.
12 C 19, 17	CDE	B	CDE	ἦ.
12 D 19, 18	BDE	C	BDE	Retains μόριον—δσιον.
12 D 19, 20	BCD	E	BCD	Retains μοι.
12 D 19, 22	BCD	E	BCD	Retains ὡς.
12 D 19, 26	Eb	BCD	Eb	ἦ.
13 A 20, 17	BCD	E	BCD	ἀλλὰ ὁ.
13 B 20, 22	BCD	E	BCD	δὲ without γε.
13 B 20, 24	BDE	C	BDE	Retains δῆ.
13 C 21, 4	BDE	C	BDE	ἦ.
13 C 21, 7	CDEb	B	B	ἀπεργάζη.
13 C 21, 9	BDE	C	BDE	τοῦτο.
13 D 21, 17	BCD	Ecd	BCD	ἦπερ.
13 D 21, 21	BCD	C	BCD	Retains ἦ.
13 D 21, 25	BCE	D	BCE	Omits οὐκ εἰς ὑγ. οἱ. ἐγ.
13 E 21, 30	BDE	C	BDE	Retains ὑπηρετικῇ—ἀπεργασίαν
13 E 22, 1	E	BCD	BCD	Omits γε.
13 E 22, 4	BDE	C	BDE	Retains δῆ.
14 A 22, 10	DCE	BCDE		ἦ.
14 A 22, 17	E	BCD	BCD	ἀπεργασίας.
14 B 22, 21	BCD	E	BCD	ἐπίσθεται.
14 C 22, 29	B	CDE	CDE	ῥεῖσθα.
14 C 22, 29	BCD	E	BCD	ικανώς.
14 C 22, 31	C	BDE	C	δὲ.
14 C 22, 31	Ed	BCD	Ed	ἐρωτῶντα—ἐρωτωμένω.
14 D 23, 15	BCD	E	BCD	τὸ without τό γε.
14 E 23, 20	BDE	C	BDE	πou.
15 B 24, 5	E	BCD	BCD	Order: τὸ ὅσιον, ὦ Εὐθ.
15 B 24, 14	BCD	E	BCD	Retains γε.
15 B 24, 14	Ed	BCD	Ed	περιόντας.

Page and Line of Schanz' Ed.	Arm. Endorses.	Arm. Rejects.	Schanz Adopts.	Reading of Arm. and Remarks.
15 C 24, 17	BDE	C	BDE	ὄσιον.
15 C 24, 18	CDE	B	CDE	ἦ.
15 C 24, 18	BCD	E	BCD	οὐ.
15 C 24, 20	BDE	C	BDE	Retains τὸ.
15 C 24, 24	BCD	E	E	ὁμολογοῦμεν.
15 C 24, 28	BCD	E	BCD	ἐστὶ τὸ.

Thus, out of 130 cases of conflict mainly between the better family of manuscript represented by B C D on the one hand and Ec<sup>1</sup> on the other, the Armenian Version endorses the Clarkian Codex B in all but 45 cases. In 25 out of these 45 variations from B the modern editor Schanz also finds himself compelled to reject the reading of B. In two more passages, 17, 10 and 16, 16, Hirschig rejects B, and to be consistent must reject B in yet two other passages, for why should he add τῶν in 17, 10 and 16, 16 against the authority of B and not add it also in 16, 9 and 16, 27? In one case, 8, 20, the A. T. follows Eusebius. Thus we are left with but 15 cases in which the Armenian is unconfirmed in its rejection of B by a competent authority. Of these 15 cases 3 are very trifling changes of the order of words, to which one would attribute no significance if they were not reflected in a Greek codex; 4 more are omissions of which the same must be said; the rest are rather trifling changes or additions. In all its really significant departures from B the Armenian follows—if Schanz' judgment be sound—the true text, e. g. in preferring 3, 24 σπουδάζονται to σπουδάζοντας, 10, 14 μετρεῖν to μέτριον (Schanz reads μέτρον), 10, 22 εἶμεν to ἦμεν, 12, 15 οὐ δέιν to οὐδέν, 12, 22 ἐκείνο to ἐκείνοι, 13, 21 κἄν to καὶ, 14, 21 εἰ to ἦ, 16, 28 αὐτῷ to αὐτῶν, 16, 32 ὄσιον to θεῖον, which seems to have stood in B, 19, 11 δέος αἰδοῦς to αἰδώς δέους, 22, 31 ἐρωτῶντα—ἐρωτωμένῳ to ἐρώντα—ἐρωμένῳ, 24, 14 περιόντας to περιόντα. The conclusion forces itself upon us that the Armenian Version represents a text which belonged wholly to neither of the two families into which Schanz classifies the MSS of Plato, but which in the main embraced the good and avoided the bad points of both families. It seems to represent a text which, judged, if not by time, at least by order of derivation, is a very ancient one.

Martin Schanz appends to his Studien zur Geschichte des Platonischen Textes a collation of 12 manuscripts of the inferior family. This collation includes under the symbol  $\approx$  the readings—already noticed—of E, which in his edition of the four dialogues, Euthyphro, Apologia, Crito, Phaedo, he chooses as the represen-



tative of the worse family. This collation supplies a fresh touchstone by which to test the quality of the Armenian Version. Roughly it records about 325 variations of these inferior MSS from the better family B C D, such as would reflect themselves in the Armenian translator's version had they stood in his text. Of these 325 variations many are variations of the Codex E and have been already mentioned. Of the entire number about 40, alien alike to Codex B and to Schanz' text, can be verified in the Armenian.

It would be to go too much into detail to enumerate the 280 odd variations of this inferior family from the Clarkian family, from which the Armenian Version is free. But the following is a full list of the 40 readings of these inferior codices which, not being adopted by Schanz, can be detected in the Armenian. The notation of MSS is that of Schanz, Studien, p. 68. But for  $\Xi$  of his Studien is substituted the letter E by which he calls  $\Xi$  in his edition.

Page and Line of Schanz' Ed.	Reading of A. T.	Reading of Schanz.	Name of Inferior MS followed by A.T.
1, 13	τὸν ἄνδρα, ὃ Εὐθύφρον.	ὃ Εὐθύφρον, τὸν ἄνδρα.	p.
1, 16	τιν' ἐν νῶ (doubtful).	τινα νῶ.	ΕοΔ.
2, 3	ὡς ἔμοιγε δοκεῖ (doubtful).	ἔμοιγε δοκεῖ.	Δυυζgrps.
2, 17	ὥστε.	ὡς γε.	igy.
3, 12	εἶτε (doubtful).	εἰτ' οὖν.	i.
3, 26	ἀλλ' οὐδέν.	ἀλλ' ἴσως οὐδὲν ἔσται.	E.
4, 1	ἔστι δέ σοι.	ἔστι δὲ δὴ σοι.	Δ.
5, 3	τὸ τοιοῦτο or τι τοιοῦτο.	τῶ τοιούτῳ.	y.
5, 5	πελάτης (doubtful).	πελάτης τις.	z.
5, 28	οὐδὲν γάρ μοι (probably).	οὐδὲν γὰρ ἂν μοι.	Δrp.
6, 1	διαφέρει (doubtful).	διαφέρει.	o.
7, 7	καὶ τί τὸ ἀνόσιον.	καὶ τὸ ὄσιον.	ΕΔ et rel.
8, 5	οἱ γε καὶ αὐτοὶ (doubtful).	οἱ γε αὐτοὶ.	plerique.
8, 19	θεῶν.	θείων.	Δ.
9, 3	καὶ γὰρ ἔστιν ὅσια.	καὶ γὰρ ἔστι.	Δ, but so also Codd. BD.
9, 26	ὁ θεομισῆς ἄνθρωπος.	ὁ θεομισῆς.	o.
9, 27	ἀλλὰ ἐναντιώτατον (doubtful).	ἀλλὰ τὸ ἐναντιώτατον.	Δyg.
10, 18	βαρντέρον καὶ (doubtful).	βαρντέρον τε καὶ.	zo.
10, 27	ἀλλήλοις γιγνώμεθα.	ἀλλ. γιγνώμεθα.	p.
10, 26	ἐχθροὶ γε.	ἐχθροὶ.	Δyg.
11, 26	καὶ θεομισές.	καὶ θεομισές ἔστιν.	i.
12, 9	διδόναι δίκην.	δίκην διδόναι.	E.
12, 17	πάντες γε.	πάν γε.	Δ.
12, 28	σός ἔστι.	σός.	Ez.

Page and Line of Schanz' Ed.	Reading of A. T.	Reading of Schanz.	Name of Inferior MS followed by A.T.
12, 29	ἐκεῖνό γε (doubtful).	ἐκεῖνό γε δήπου.	Δ.
13, 5	ἀλλ' ἕκαστον—τῶν πρα- χθεντων is omitted in Arm.	ἀλλ' ἕκαστον—τῶν πρα- χθέντων.	Δ.
13, 13	πάντες οἱ θεοὶ.	πάντες θεοὶ.	Δο.
13, 27	ταῦτα.	τὰ τοιαῦτα.	Δ.
13, 29	μον (doubtful).	γέ μου.	ο.
14, 1	ὅτι μάλιστα.	εἰ ὁ τι μάλιστα.	r.
15, 18	τὸ ἀγόμενον.	τὸ ἀγόμενον δη.	Δr.
15, 21	ὁρώμενον ἔστιν.	ὁρώμενον γε ἔστιν.	Δ, but so also B.
15, 29	οὐ ξυγχαρεῖς.	ἡ οὐ συγχαρεῖς.	Δ.
16, 9	ἀλλ' ὅτι.	ἄλλο τι.	Δ et plerique So BD.
16, 16	τῶν θεῶν.	θεῶν.	E & Hirschig
16, 27	τῶν θεῶν.	θεῶν.	Egi.
17, 10	τῶν θεῶν.	θεῶν.	Egi and Hir- schig.
17, 17	ἡμῖν.	ἡμῖν ἀεὶ.	Δ. N. B. also that Codd. BCD have ἡμῖν ἀεὶ and E ἂ. ἡ.
17, 28	ἐμοὶ δοκεῖ.	ἐμοὶ δὲ δοκεῖ.	Δ.
17, 29	Omits ὦ Σώκρατες.		p.
18, 3	δὲ πρὸς αὐ τοῖς or δὲ αὐ πρὸς τοῖς.	δὲ πρὸς τοῖς.	Δ.
18, 19	πλούτου τοῦ τῆς σοφίας.	πλούτου τῆς σοφίας.	Δ.
18, 20	οὐ χαλεπὸν.	οὐδὲ χαλεπὸν.	r.
19, 13	ἐπει γάρ μοι νῦν γε (per- haps omit also γάρ).	ἐπει γάρ πον νῦν γε.	Δ.
20, 3	μέρος.	τὸ μέρος.	s.
20, 4	εὐσεβές τι or less proba- bly τὸ εὐσεβές.	εὐσεβές τε.	phastu.
20, 24	ἡ εὐσέβεια.	εὐσέβεια.	r.
22, 1	κάλλιστα φῆς (doubtful).	κάλλιστά γε φῆς.	EΔ plerique.
22, 17	ἀπεργασίας.	ἐργασίας.	E plerique.
22, 30	ἱκανῶς ἂν παρὰ.	ἱκανῶς ἂν ἡδη παρὰ.	z.
22, 31	ἀνάγκη τὸν.	ἀνάγκη γὰρ τὸν.	γὰρ in ras. p.
23, 7	ἡ δσιότης.	δσιότης.	Δygo.
24, 5	τὸ ὅσιον, ὦ Εὐθύφρων.	ὦ Εὐ. τὸ ὅ.	E.
24, 24	ὁμολογοῦμεν.	ὁμολογοῦμεν.	Δ plerique.

There were 130 cases where B is at variance with the MSS C D E used by Schanz in the apparatus criticus of his published text of the Euthyphro. In 45 of these cases the Armenian rejected the reading of B. There are another 325 cases of variance between B and the inferior family of MSS. Deduct from this 325

cases 78 which are cases in which it is E which varies from B, and we have left roughly 250 test cases of variance between B and the MSS of the inferior family, E excepted. In 28 out of these 250 test cases the Armenian varies from B, and of this residuum of 28 cases there are some 15 in which it is with Codex  $\Delta$  that the Armenian Version agrees. The character of these cases of agreement between the Armenian and  $\Delta$  goes to prove the most intimate connexion between  $\Delta$  and the text from which the Armenian Version was made. The omissions in 13, 5, 15, 29 and 17, 17, the readings 8, 19 *θεῶν*, 12, 17 *πάντες γε*, 13, 27 *ταῦτα*, 19, 13 *μοι* for *πov*, and the additions in 18, 3 *αὐ* and 18, 19 *τοῦ* are found in no other codex than  $\Delta$ .

On the other hand it must be held in mind that there are characteristic vices in  $\Delta$  from which the Armenian Version is free. Out of 75 heretical readings of  $\Delta$  of a kind to be recognized through the medium of the Armenian, 22 can be more or less certainly recognized, of 53 it is certain that they were not in the Armenian translator's Greek. His text had close affinities with  $\Delta$ , yet is free from most of its faults. Probably  $\Delta$  is a carelessly written descendant of that text.

The points of contact between the A. T. and the codices p and r, which with  $\Delta$  form the better subdivision of the inferior class of Platonic manuscript, are also significant, if few. p preserves the order followed by the A. T. in 1, 13, has *γινώμεθα* in 10, 27, omits *ὁ Σώκρατες* in 17, 29 and *αὐν* in 5, 9, has *τι* in 20, 4, and has *γὰρ* in rasura in 22, 31; r omits *εἰ* in 14, 1, *δὲ* in 15, 18, *ἡ* in 20, 24, *αὐν* in 5, 9.

Thus far our task has lain in verifying in the Armenian readings which it has in common with one or more of the existing Greek books. It is time now to enumerate the characteristics of the Version which are peculiar to itself and cannot be traced in any Greek codex. Here we tread on less secure ground, for it is as a rule easy to say which of two or more rival readings preserved in the Greek books the Version represents, but where no Greek book gives us anything to correspond to the reading of the Version it often needs no small conjecture to say what reading the Version must represent, and the difficulty is the greater on account of the frequent and obvious corruptions which beset the Armenian text itself. One feels that if there are so many copyist's errors in it which are ready of detection, how many more must there not be which are not, and as there exists but one copy of the Armenian in the world we cannot correct it from itself.

It is best to classify the peculiarities of the A. T. which are not paralleled in the Greek books collated by Schanz under three heads, of omissions from, additions to, and positive alterations of, the Greek text.

The omissions explicable as due to homoioteleuton are the following:

4 D 5, 16 *ὑπὲρ τοῦ ἀνδροφόνου*.

7 E 11, 14-17 *ταῦτὰ δὲ γε—οὕτω*, where the eye has slipped on from *ταῦτὰ* to *ταῦτα*.

10 B 15, 23 *ἀλλὰ διότι ἄγεται*.

11 E 18, 13, 14 *ἔμοιγε—δίκαιον ὅσιον*.

12 B 18, 25-27 *ἔγω οὖν—μοι εἶναι*. It has already been remarked that this lacuna likewise occurs in Codd. B C D. But it may have arisen independently in the Version. It is not found in Δ.

15 B 24, 7-9 *οἶμαι ἔγωγε—θεοῖς φίλον*.

Omissions not so explicable are:

2 A 1, 3 *τις* after *δίκη*.

2 C 2, 3 *ἦντινα*.

2 C 2, 7 *τις* after *σοφός*.

3 A 2, 14 *ἔσως* after *Μέλητος*.

3 A 2, 16 *δῆλον ὅτι*.

3 A 2, 22 *καὶ* after *τί*.

3 B 2, 26 *δ'* before *ἀρχαίους*.

3 B 3, 2 *τοι* after *ἐμοὶ γάρ*.

3 C 3, 9 *τοι* after *Ἀθηναίους γάρ*.

3 C 3, 11 *καὶ* after *ὃν δ' ἄν*, but the passage is corrupt in the A. T.

3 D 3, 16 *ἔσως* before *γάρ σὺν* and *μὲν* following.

3 D 3, 20 *ἄν* after *προστίθεις*.

3 D 3, 21 *δὴ* after *δ νῦν*.

4 B 3, 21 *ἄν* after *οὐ γάρ*.

4 C 5, 2 *γὰρ* after *ἔσον*.

4 D 5, 12 *καὶ* before *ἀποθάνου*.

4 D 5, 15 *καὶ* before *ἀγανακτεῖ*.

4 D 5, 19 *γε* after *ἀνδροφόνου*.

4 E 5, 23 *σὺν δὲ* before *δὴ πρὸς Διός*.

5 A 6, 4 *τῆς γραφῆς* before *τῆς πρὸς Μ*.

5 A 6, 6 *καὶ* before *ἐν τῷ ἔμπροσθεν*.

5 A 6, 9 *δὴ* before *γένονα*.

5 E 7, 16 *σοι* before *ἐρῶ*.

6 A 7, 25 *τε* after *περί*.

6 B 8, 10 *ἐν* before *τοῖς θεοῖς*.

6 C 8, 21 *μὲν* after *ταῦτα*.

- 6 D 9, 5 ἐκείνο after ἀλλ'.
- 6 E 9, 13 μὴ before τοιοῦτον.
- 7 A 9, 27 οὐχ οὕτως.
- 7 D 10, 25 οὐ after ἄρα.
- 7 D 10, 29 ἀλλ' before ἔστιν αὕτη.
- 7 E 11, 5 καὶ ἄδικα BDEc' also omit.
- 7 E 11, 8 ἦ γάρ.
- 8 B 12, 2 ἕτερος due to homoioteleuton.
- 8 E 13, 9 ἄρ' οὐχ οὕτω;
- 9 A 13, 14 θητεύων.
- 9 C 13, 31 σου before ἐνενόησα.
- 9 C 14, 6 ἄρτι.
- 9 D 14, 15 δὴ after ἀλλὰ σὺ.
- 9 E 14, 16 οὕτω ῥᾶστα.
- 9 E 14, 18 ἔγωγε.
- 9 E 14, 18 τὸ before ὅσιον "quod et inclusit Hirschig."
- 10 B 15, 22 τὸ ἐναντίον.
- 10 B 15, 27 τι before πάσχει.
- 11 A 17, 5 ἐστὶν before οἶον, an omission due to a copyist's error.
- 11 C 17, 25 γὰρ after σοαί, cp. 22, 31.
- 12 A 18, 23 Ζῆνα δὲ—ἐθέλεις εἰπεῖν.
- 12 B 19, 4 γε after αἰδώς.
- 12 B 19, 5 ὅστις.
- 12 C 19, 6 ἅμα.
- 12 C 19 8 ἄρ' before ὀρθώς.
- 12 D 19, 22 δὴ after δεῖ.
- 13 A 20, 12 οὐ before πᾶς. This omission can be explained as a copyist's error.
- 13 B 20, 28 τινί ἐστι.
- 13 B 20, 30 ὠφελοῦνται καὶ.
- 13 E 22, 1 γε before θεία. The γε before φῆς is also omitted with confirmation from Greek codices.
- 14 A 22, 9 ὅτι before νίκη, but the whole sentence is recast in the A. T.
- 14 A 22, 13 ἐστὶν before τῆς ἀπεργασίας.
- 14 B 22, 19 πλείονος.
- 14 B 22, 19, 20 ἐστὶν ἀκριβῶς—τόδε μέντοι.
- 14 B 22, 22 τὰ before ὅσια.
- 14 B 22, 23 τῶν πόλεων.
- 14 B 22, 24 δὴ after ἃ.
- 14 C 22, 30 ἥδη.
- 14 C 22, 31 γὰρ after ἀνάγκη, cp. 17, 25.

14 D 23, 9, ὦ Σώκρατες.

15 A 24, 3 καὶ γέρα. It is noticeable that for γέρα one of the best of the inferior codd. reads δῶρα and the second hand in D writes γρ. καὶ δῶρα.

15 D 24, 30 νῦν before εἶπε.

15 E 25, 10 ποι.

The additions made by the Armenian are the following:

2 B 1, 10. After ἀλλὰ σὲ ἄλλος A. T. adds γέγραπται. A device of interpretation.

3 C 3, 7. After ἀλλ' A. T. adds ὁμόσαι, as if the Greek ran ἀλλ' ὁμόσαι ὁμόσε ἴεσαι. Whether ὁμόσαι first crept in from the margin of the Greek or of the Armenian is uncertain.

3 D 3, 22. After μέλλοιεν the Arm. adds line=γίγνεσθαι, an obscure addition, for the Armenian text without it exactly reflects the Greek, and no equivalent of it is missed in the Armenian context, unless it have something to do with the omission of ἔσται in 3 E 3, 26.

3 E 3, 24. After ἄδηλον Arm. adds παντὶ, which Wohlrab had conjecturally added in Fleckeis. Annal., Vol. 107, (1873), p. 33.

4 C 5, 4. After ἐκείνον the Arm. adds the gloss τὸν πράξαντα.

4 D 5, 18. After ἀπέκτεινεν the Arm. adds words which could only correspond to αἰτίῳ ὄντι. From 5, 15 ταῦτα δὴ οὖν the A. T. goes thus into Latin which aims to render exactly the Armenian: Haec igitur graviter ferunt paterque et ceteri familiares, quod ego necis reum accusam patrem, non interficientem, ut aiunt illi, neque si etiam interemerit reus est, homicida quum sit defunctus neque fas esse operam agere propter talem. This implies οὐδὲ or οὔτε instead of οὐ before δέιν. This addition αἰτίῳ ὄντι must almost have stood in the Greek text of the translator, for he hardly had the wit to supply it as an aid to his Armenian readers.

5 C 6, 21. Before περὶ ἐμοῦ Arm. adds ἐκείνῳ, which again—judging by the general level of the Version—could not have been added by the translator, but must have stood in his Greek text. Bkkr. quotes this note of Fischer: "Tollio ad Longin. p. 131 ante περὶ ἐμοῦ excidissee videbatur ἐκείνῳ. Non credo."

5 C 7, 1. Before ἐγράψατο the Arm. adds ἐμὲ, an addition which may conceivably have come out of the translator's own head.

6 C 8, 13. After τὰ τε ἄλλα the Arm. adds the instrumental case of the plural relative pronoun, equivalent here to ᾧ or οἷς. The circumstance that there follows the only really slovenly bit of translation in the dialogue renders the addition of ᾧ suspect.

8 A 11, 23. After *κινδυνεύει* Arm. adds the word *isk*, which could only answer here to *γε*.

9 A 13, 14. Before *ξυνδεθείς* Arm. adds *καί*.

9 C 14, 6. Before *μή* Arm. adds *τὸ*, as if the Greek ran *τὸ ὁσίων τε καὶ τὸ μή*.

12 C 19, 8. Before *λέγειν* Arm. adds *τὸ*.

12 E 19, 30. Before *ῥσιον* Arm. adds *τὸ*, which Hirschig has conjecturally added.

13 A 20, 11. Before *περὶ θεοὺς* Arm. adds *τὴν*, which again Hirschig had conjecturally added. From *οὐ γάρ που* the Arm. would run in Latin thus: "Non enim alicubi dicis quod quales quidem sunt et eae de aliis ministrations etiam quod talis est et ea quae de diis est."

13 B 20, 28. Arm. adds *τὸ* before *τοιόνδε*, an addition which Heusde conjecturally makes, Spec. Crit. p. 7.

13 C 21, 4. Before *θεραπεία* Arm. adds *καί*.

13 E 21, 28. Arm. adds *δῆλον ὅτι* after *οἰκοδόμοις γέ που*, and *που* is rendered as an interrogative *ποῦ*. This addition must be an echo of *δῆλον ὅτι*—which is not omitted—in the preceding line.

14 B 22, 22. After *τὰ ῥσια* Arm. adds *καὶ θεία*. The Armenian omits *τὰ* before *ῥσια*.

14 B 22, 25. Arm. adds after *ἅπαντα* the word "tounsn," by which immediately before, in line 23, rendered *τοὺς—οἴκους*. This looks like an addition of the translator's.

15 B 24, 5. *τοῖς θεοῖς* is added after *ἄρα ἐστίν*, an echo of *τοῖς θεοῖς*, which is not omitted in the following line.

Lastly, we come to the positive alterations in the text:

3 E 3, 27 *ἀγωνιεῖ*]. The Arm. word zangites would render *ἀγωνιᾶς* "thou dreadest," a word which nowhere occurs in Plato.

4 C 5, 6 *ἐν τῇ Νάξῳ*]. The A. T. renders as if the Greek were *ἐν τῇ νήσῳ* "in the island."

4 C 5, 6 *ἐθήτευεν ἐκεῖ παρ' ἡμῖν*]. The Arm. = "apud nos et hic illic laborabat." The Cod. r reads *ἐκείνος* for *ἐκεῖ* in this passage. It looks as if the Armenian had worked in both readings *ἐθήτευεν ἐκείνος ἐκεῖ παρ' ἡμῖν*.

5 D 7, 6 *καὶ ἔχον μίαν—ἀνόσιον εἶναι*]. The A. T. implies *καὶ ἔχον μίαν τινὰ ἰδέαν κατὰ τὴν οὐχ (or μή) ὁσιότητα πᾶν ὃ τι περ ἂν μέλλῃ ῥσιον εἶναι*. Here Ec'd read *ἀνοσιότητα* in place of *ὁσιότητα*.

6 B 8, 11. The A. T. takes in the order: *ἔχθρας γε καὶ δεινὰς μάχας*.

6 C 8, 14-16 *καὶ δὴ καὶ—ἀκρέπολιν*]. The Arm. renders: "et

quidem maxima Athenensium acropolis plena est tali decoratione." Perhaps the translator did not know the meaning of *πέπλος*.

6 D 9, 1-8. The A. T. puts this whole passage into the mouth of Sokrates and does not give the words *καὶ γὰρ ἔστι* to Euthyphron. It also sets *ᾧσια* after *ἔστι*, and not after *εἶναι*.

6 D 9, 6 *ἔφησθα*]. The Arm. indicates *οἶσθα*, but is, I suspect, corrupt.

6 D 9, 7 *τά τε ἀνόσια ἀνόσια εἶναι*]. The Arm. has *τά τε ἀνόσια ᾧσια εἶναι*.

7 A 9, 26 ff. The speech of Sokrates ends at *ἀνόσιος* according to A. T. Then the words *οὐ ταῦτόν δὲ ἔστιν ἀλλὰ ἐναντιώτατον τὸ ᾧσιον τῷ ἀνοσίῳ* are given to Euthyphron. The words *οὐχ οὕτως* are omitted and Sokrates resumes with the words *οὕτω μὲν οὖν· καὶ εὖ γε φαίνεται εἰρησθαι*. Then to Euthyphron are given the words *δοκῶ, ὦ Σώκρατες, εἴρηται γάρ*.

Jowett omits the words *οὐ ταῦτόν*—*τῷ ἀνοσίῳ* as insulse from the lips of Sokrates. Every critic arranges the interlocution differently in this passage. The A. T. favors *δὲ* instead of *δ'* after *οὐ ταῦτόν* in l. 26.

7 C 10, 24. The A. T. transposes *καλὸν* and *ἀγαθόν*.

7 D 11, 1 *οὐκ εἴπερ τι*]. A. T. has this order: *εἴπερ οὐ τι*.

8 A 11, 25 *ᾧσιόν τε*]. The Arm. sourb intch would=*ᾧσιόν τι*, but perhaps intch is a corruption of *isk=τε*.

8 B 12, 2 *περὶ αὐτοῦ*]. The A. T. seems to imply *περὶ τοῦ αὐτοῦ*.

8 C 12, 16 *οὐδαμῶς τοῦτό γε*]. A. T. throws these words into the speech of Sokrates, which thus lasts from *ἦ καὶ ὁμολ*, l. 14, down to *ἀδικεῖν· ἦ γάρ*; in l. 20.

9 A 13, 18 *ἐπισκῆπτεσθαι*]. The Arm. seems to involve *ἐπισκέπτεσθαι* here, which is shown in Bc'D. If so, it also involves *ἐπισκεπτόμενος* and *ἐπισκέπτεται* in Legg. IX 871 E, and *ἐπισκέπτεσθαι* and *ἐπισκεψεις* in 937 B. The reading *ἐπισκεψθῆ*, however, Legg. 937 B, is sanctioned by the Arm. The great Paris codex has *ἐπισκέπτεσθαι* and *ἐπισκεψθῆ* in 937 B.

9 C 14, 5 *τοῦτο τὸ ἔργον*]. A. T. indicates *τὸ ἔργον τοῦτῳ*.

9 C 14, 5 *εἴη ἄν*]. The Arm. equals *δόξειεν ἄν*.

10 B 15, 26 *ὅτι, εἴ τι*]. Arm. has *ὅ τι* simply.

10 E 16, 31, 32. The Armenian seems to imply as follows: *ἀλλ' εἴ γε ταῦτόν καὶ τὸ ᾧσιον ἦν, ὦ φίλε Εὐθύφρων, τὸ θεοφιλές, εἰ μὲν διὰ τὸ ᾧσιον εἶναι φιλεῖσθαι τὸ ᾧσιον καὶ διὰ τὸ θεοφιλές εἶναι φιλεῖσθαι ἂν τὸ θεοφιλές κ. τ. λ.* The second *φιλεῖσθαι* might depend on *ὡμολογοῦμεν* in l. 23; the first might conceivably be used after *εἰ*; cp. Plato, Politeia X 614 B.



11 C 17, 22 καὶ ἐτιθέμην]. Arm. indicates ἡ καὶ ἐτιθέμην.

11 C 17, 23 ἐμοὶ]. Arm. seems to involve ἐμέ.

11 E 18, 11 δοκεῖ]. Arm. indicates δόξει.

12 A 18, 20 οὐδὲ χαλεπὸν]. Arm. favors οὐ χαλεπὸν. Codex r reads οὐ here.

12 A 18 22 ὁ ποιητής]. Arm. indicates ὁ ὁ ποιητής.

12 B 19, 5 ὅστις. Arm. omits, and has καὶ or δὲ in place of it. Arm. text clearly corrupt.

12 C 19, 9. The Arm. rendering is as if the Greek were ἀλλ' ἐν μὲν αἰδοῖ instead of ἀλλ' ἵνα μὲν αἰδῶς, but the Arm. is clearly corrupt.

12 E 20, 3, 4. The A. T. renders as if τὸ before μέρος was absent and stood before εὐσεβές instead. "It seems to me, O Sokrates, that whatever is pious and holy is a part of the just."

13 B 20, 31 ἡ οὐ δοκοῦσί σοι]. Arm. indicates οὕτω δοκοῦσί σοι.

13 D 21, 22 τυγχάνει] Armenian indicates perhaps τυγχάνη or possibly τυγχάνοι.

14 A 22, 8, 9. Armenian takes the words καὶ γὰρ οἱ στρατηγοὶ ὧ φίλε after ἂν εἴποις in line 9, and omits ὅτι before νίκην.

14 A 22, 12 καὶ καλὰ]. The equivalent of the Version here would be ὅτι or ἵνα καλὰ, but it seems to be corrupt. The Gk. MSS give no hint of a variant.

15 C 24, 16 μέμνησαι]. Arm. implies μέμνημαι.

15 C 24, 21 ἄλλο τι]. Arm. has ἄλλο τί.

15 D 25, 1 εἰ ὥσπερ]. The Arm. word evs, which takes the place of εἰ, would mean ἔτι, but is probably a corruption of es=εἰ.

Our investigations, extending only to the Euthyphron, now enable us to give a very precise answer to the question: "From what sort of text was the Armenian Version of Plato made?"—even though we know nothing for certain of the time and place of its origin. It was made from a text from which the Codex Vaticanus Δ is more or less remotely derived. This codex Δ consists of two volumes written in the twelfth century on parchment, and is, except for the five dialogues, Euthyphro, Apology, Crito, Phaedo and Gorgias, a mere copy of the great ninth century Codices of the Bodleian and Paris Libraries. For those five dialogues, however, it bears independent witness to the text of Plato, and shows an eclectic text exclusively true to neither the better or Clarkian, nor to the worse family of manuscript. The Armenian Version shows the same eclecticism, but in estimating its worth—whatever it be—we must not forget the many vices of the Vaticanus Δ from which it is free. Thus, it does not follow Δ in reading αὐτω for αὐτῶν in 3 C, μέλλει for μέλει in 3 C, προτιθεῖς for προστιθεῖς in

3 D, *πέζοντας* for *παίζοντας* in 3 E, *σύ, ὦ E.* for *σοί, ὦ E.* in 3 E, *διώκω* for *διώκων* in 4 A, *ἐπιτυχόντος εἶναι* for *ἐπιτυχόντος* in 4 B, *μόνον δέ* for *μόνον δεῖν* in 4 B, *ὦ φίλε Μέλητε* for *ὦ Μέλητε* in 5 A, *ἐμοῦ Σώκρατες* for *ἐμοῦ* in 5 C, *ἄλλω* for *ἄλλο* in 5 D, *μηδὲ* for *μηδὲν* in 6 B, *εἰ* post *ἀ λέγεις* in 7 A, *ἡμεν* for *εἰμεν* in 7 C, *οὐχί* for *ὡς οὐχί* in 8 C, *ἐκείνο ἴσως* for *ἐκείνο ἴσως ἀμφισβητοῦσιν θεοί* in 8 D, *ἐπὶ πάνν* for *ἐπεὶ πάνν* in 9 B, *καὶ ἀνόσιον* for *καὶ τὸ ἀνόσιον* in 9 C, *καὶ περὶ τοῦ ἀνοσίου* for *καὶ τοῦ ἀνοσίου* in 9 D, *ἀποδεχόμεθα* for *ἀποδεχόμεθα* in 9 E, *ὁσὸς ὁ λόγος* for *ὁ σὸς λογος* in 10 D, *προθύμεθα ἢ ὑποθύμεθα* in 11 B (where Arm. has *προθύμεθα*), *τὰ ἐν λόγοις* for *τὰ ἐν τοῖς λόγοις* in 11 C, *ἐπεὶ οὐκ ἔστιν* for *ἐπεὶ ἔστιν* in 12 B, *τὴν τῶν θεῶν* for *τὴν τῶν θεῶν θεραπείαν* in 12 E, *λέγωμεν γάρ που* for *λέγομεν γάρ που* in 13 A, *δῆλον ὅτι* for *δῆλον γάρ ὅτι* in 13 E, *προθύμως* for *πρόθυμος* in 14 B. This list might no doubt be prolonged by a careful scrutiny of the Codex Δ, but it is enough to show that the original of the Armenian Version was no transcript of Δ, but an earlier and more correct text from which Δ has descended. A comparison with Δ of the Armenian Version of the Apology will doubly confirm this conclusion. The Version cannot be later than Grigor Magistros, Duke of Mesopotamia, who died in A. D. 1058, and by whom it was possibly made. At any rate this writer in his letters claims to have translated the Timaeus and Phaedo. A certain interest would attach to the Armenian, if for no other reason, because it is not every translation which enables you to discern so clearly the lineaments of the original from which it was made. If it was made early in the eleventh century—which is the latest date which the fortunes of Armenian literature permit us to assign to it—it may well have been made from a copy of Plato which was 100 years old. It is, therefore, not rash to assume that it represents a text as old as the Clarkian Codex. The Codices C D are so closely related to the Clarkian that they are hardly independent witnesses to the text. It may therefore be claimed for the Armenian that, so far as it goes, it is, after the Clarkian Codex, the oldest independent witness to the text which we possess. From this point of view the additions it implies in the Greek merit consideration. Some of them, notably *παντὶ* in 3 E and *ἐκείνῳ* in 5 C, *τὸ* before *ᾧσιον* in 12 E, *τὴν* before *περὶ θεοῦς* in 13 A, *τὸ* before *τοιόνδε* in 13 B, had already been made by conjecture. Over the omissions made in a version a doubt must always hang, especially when an omission accompanies almost every homoioteleuton as in this case. In a few passages it may be noted, however, that the Greek manuscripts do not agree about the place in a sentence of a word omitted altogether in the Armenian. Such

is the case with  $\acute{\alpha}\epsilon\iota$  in 11 B, where BCD have  $\eta\mu\acute{\iota}\nu$   $\acute{\alpha}\epsilon\iota$  and Euyzgost all have  $\acute{\alpha}\epsilon\iota$   $\eta\mu\acute{\iota}\nu$ . In such a case  $\acute{\alpha}\epsilon\iota$  may have got into the margin and then have been put back by one copyist into the wrong place, and by another not at all. In this particular passage, however,  $\acute{\alpha}\epsilon\iota$  is not likely to have stood in the margin of the translator's text, for his rule seems to have been to render glosses, scholia, and all additions in the margin, and in the one manuscript preserved to us of his work they have without exception crept into the body of the text.

In a few cases I have, in recording a variation based on the Armenian, added a note expressive of my conviction that it is doubtful. Thus, in Schanz, p. 5, l. 28, I feel almost sure that  $\acute{\alpha}\nu$  was not in the translator's Greek, because  $\Delta$  r p also omit it; but there are many passages where the Greek optative with  $\acute{\alpha}\nu$  is rendered simply by the Armenian conjunctive mood without any attempt being made to render  $\acute{\alpha}\nu$  apart. So, again, there are a few passages where one feels sure that the translator simply neglected a  $\gamma\epsilon$  or a  $\tau\epsilon$ , though as a rule he scrupulously rendered them. In all such cases confidence must be based upon perusal and reperusal of the Greek and Armenian together, and upon careful comparison of the rendering of other similar passages and expressions.

It is practically certain that the Armenian Version of Plato was made from a minuscule codex in which the words were divided and some few stops introduced. In the old Latin version of Dionysius Areopagita by Scotus Erigena we find in each line grotesque blunders due to a wrong putting together of the text of the original. Had the Armenian Plato been translated from an uncial we should certainly find in every sentence errors due to the same cause. How could a translator who renders  $\alpha\delta\eta\nu$  in 11 E, p. 18, l. 8, as if it meant *hades* or *hell*, be saved from frequent blunders in construing the scriptio continua of an uncial codex? We find no such blunders, and are therefore sure that in his original the words were duly divided. This, of course, militates against the view expressed by some Armenian scholars that the Version may date from the seventh or even the fifth century, but it agrees well with the hypothesis that Grigor Magistros made it about A. D. 1030. For in the Clarkian Codex, which is dated A. D. 895, the writing is minuscule and the words divided, and the same is true of the great Paris Codex, which seems of still higher antiquity. But a more detailed investigation of the date of the Armenian Version must be reserved for another paper.

FRED. C. CONYBEARE.